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# PRIMITIVE MAN

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# PRIMITIVE MAN

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Vol. VIII

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## CHILD-TRAINING AMONG THE WANGURU. II. MENTAL, VOCATIONAL, AND RELIGIOUS EDUCATION

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IN the first article (PRIMITIVE MAN, April, 1934, 7: 22-31) of this series on "Child-training among the Wanguru" we dealt with physical training. In this second article we shall deal with mental, vocational and religious education, leaving moral training for a third article.

The Wanguru, as previously noted (loc. cit., 22; cf. map, PRIMITIVE MAN, 1934, 7: 1) are a Bantu-speaking tribe of Tanganyika Territory, East Africa, with the center of their habitat about seventy miles inland from the Bagamoyo district.

### MENTAL EDUCATION

No special instruction is given in matters concerning animals, birds, trees, etc. Knowledge of these things is picked up in much the same way as European children learn them. In the evenings after a hunt or a fishing expedition, tales are related concerning what happened. The children sitting around are eager listeners and from time to time ask questions about the customs, places of habitation, size, and so forth, of the animals about which the stories are told.

One day I was passing down a trail on my way to Mvaji (a small village). Right on top of a tree was a young fellow half

bleating and half crying, imitating the *hondo-hondo*, a bird with a long neck and a large head, that cries somewhat after the style of a child. I called the boy down and asked him to imitate some more birds with which I am acquainted and he did so perfectly. I asked him how he learned about these things and he replied, " *Najua tu, basi* " (" I know and that's all " ).

As regards trees also they are very clever, for they know those which are suitable for different purposes. This knowledge comes from their parents, not however by formal instruction. Many times I have asked children the names of certain trees and to what use they are put. Without hesitation they have replied. Birds' calls, the bait for certain fish, the colour and toughness of animal furs, where animals live and how to trap them—these things are all well known to the Mnguru child.

In the mission and government schools writing is taught. The children in these schools are taught writing in much the same way as children are taught in Europe. At the age of six a child begins to learn to form letters. At nine or ten he or she can generally write one-syllable or two-syllable words. No advanced instruction is given to the sons of native chiefs. It is not the son of the chief who succeeds his father in power. The heir is the son of the chief's eldest sister. The Mnguru says: " The chief must have the blood of the sib in him. We have no way of proving that the sons of the chief are his children but we do know that the child who comes out of the *tumbo* (" womb ") of a woman of the sib has real sib blood in his veins. And certainly the woman with nearest claim must be the first sister of the chief. Thus her child is chief." <sup>1</sup> I may remark that it does not in the least matter whether the child is legitimate or illegitimate.

I ought to mention that the heir to the chief is always present at the *shauri*'s (court cases). He thus learns the customs to be observed and how to pass judgments. Sometimes after a *shauri* he may ask the reason for certain things, or, as often happens, the chief may ask him how he would proceed in such and such a case.

<sup>1</sup> A man is a member of the *ukoo* (sib) of his mother, sib descent being matrilineal. He is only the " child " of his father's sib. The Wanguru system is in this respect similar to the Waluguru system (cf. P. Wallis, " Waluguru sibs ", PRIMITIVE MAN, Oct., 1934, 7: 59-61).

In this way he learns very much. He is formally shown the boundaries of his country by the chief and he has no want of advisers whilst a young fellow. All, especially the *wasee* (old people) are forever telling him how to behave towards his tribe. It is not uncommon for a very young chief to be told that if he does not make better *shauri*'s or if he continues to be partial to certain parties, "we shall have a look around for a chief who is more capable of doing the work." This they can do but they resort to it only in the most extreme cases and even then the deposed one is held in much respect in the country. Of course the new chief must be of the sib of the old chief.

There is no native system of writing. There are of course many means of sending messages. Native drums are so well known that it would be superfluous to talk about them. Messages may also be sent by means of pieces of string. One reads the message from the number of knots in the string. For example, a man asks another if he would oblige him by taking a piece of string to a third party. This third party asks the bearer who gave him the string, where and when. For each day a knot is opened, and when there are no more knots the third party comes to that place where the bearer received the cord, at the same time, and there he meets the sender. And then the business is discussed.

#### VOCATIONAL TRAINING

It is the duty of the mother to instruct her daughter in all things regarding household duties. It is the work of the *bibi* (mother's mother) or the *makungwi* (midwives) to instruct the girl in affairs pertaining to *uwali* (puberty age for girls) and *ndoa* (marriage).

It is the work of the women to cook (*kupika*), to pound maize, millet, etc. (*kutwanga mihindi, mtama*), to light the fire in the house (*kupasha moto nyumbani*), to make water pots (*kufinyanga mitungi*), to draw water (*kuteka maji*), to look for firewood (*kutafuta kuni*), to feed the small children (*kulisha watoto wadogo*), to make beer (*kupika pombe*), and to help in the work of the field.

Personally I have seen small girls do most of these tasks. Any day in any village one may see the children (girls) helping their mothers to pound maize. The movements are similar to the mother's, even to the "Ha" sound which they make when they

begin to tire a little. The young girls have small water pots made for them and when the mother goes for water the child precedes. She carries the pot on her head like her mother and according as she becomes used to it she drops her hands to her sides. Nothing is more common than to see the young girls carrying home a load of firewood. There are several girls here who are quite expert at making pots. I asked them one day where they got their knowledge and both replied: "From Mama". I have been told by many that when the mother is making a pot it is very common for the child to try to imitate her and for the mother to show her how she ought to do it.

It is compulsory for a girl to help her mother in the housework. Needless to say the mother has very little instruction to give, for the child is so accustomed to seeing her mother at work that by the time she is able to be of any real help she just knows these things. In all household work the girl helps her mother and is obliged to do so when strong enough. One may say the child is a real help at about seven or eight years, but she has been more or less helping since the age of four. The girl imitates her mother in all things and it is mostly through imitation and practice that knowledge and skill are attained.

It is an unwritten law that every Mnguru boy should know how to use a *jembe* (hoe). The boy who should refuse to take his *jembe* and help his father in the work of cleaning the field would soon learn that such laziness is punished by starvation. I have seen the boys help their fathers to cut the *majengo ya nyumba* (materials for building a house) and to arrange the grass for the roofing. I have been told that it is the father who points out to the son the kind of wood to cut for the house. It is especially the work of the children *kuamia ndege* (to chase the birds) from the newly planted *shamba* (field). For this they make slings from the bark of trees or from *katani* (sisal) and I must admit that they do their work quite well in this matter. It is very often the children who mind the cattle. They are paid for this work in a rather peculiar manner, viz., if the herd is a large one every fourth or five calf becomes the child's property, or, if it is a small one, every third calf. The same applies to children who mind goats or sheep. Here I do not refer to the herd of the boy's father but to herds belonging to others. Washing the clothes and sewing them

are also part of the man's work and although the boys do not as a rule help the father in this work, I can say that I have seen them help on a few occasions.

The whole family takes part in the sowing of the field. The father and one of the biggest sons are supplied with pointed sticks about five feet long. With these they make holes in the ground, sticking here and there and everywhere without any apparent attempt at order, but in fact, leaving a distance of about a yard between the holes. The mother, girls and smaller children drop the seed into these holes and cover them by pushing the clay on top with their feet. There is very little bending in this work.

Now there are certain men who are masters of certain trades, for example, weaving, making bows and arrows, making chairs, etc. Sometimes a father may arrange with one of these to send his boy to him for instruction. Of course an agreement is come to beforehand. The agreement may mean four or five hens or a sheep, etc., as the case may be. Some *mafundi* (craftsmen) teach their sons their work, but the usual thing is to send them to another, for the Mnguru says: "*Haifai kumfundisha mtoto wako, mpeleka kiwanda kingine*" ("It is not right to teach one's own son, better send him to another yard"). The reason for this is that the son may learn more than the father, and this hastens the death of the father.

As I have already mentioned (PRIMITIVE MAN, 1934, 7: 26-27), children in their games (see game called *Nyumba*) imitate the occupations of their elders. I have seen the children imitate the dances of their elders and any day one can see the young boys clearing the grass around the house just like an old man. John Mlisho, one of the mission teachers, tells me that very often he sees the young fellows imitating the *wapiga bau* (the stick players, i. e., the diviners). At Manyangu (his school) three days ago he saw a young boy going through all the antics of an *mpiga bau*. Perhaps you might be interested to know exactly how the diviner divines with a stick and incidentally you will learn the actions the child went through.

The *mpiga bau* has a piece of rounded stick which in length stretches from the tip of the second finger on the left hand to the elbow or to that bone which is colloquially called "the funny-bone". The real *mpiga bau* has a knife mark specially made at the

top of the said bone. Now a person comes to him to know if his brother who has died was bewitched or not. The *mpiga bau* takes the stick, shows the client that its length is right, and then puts it between his two hands and rolls it somewhat in the manner of a man mixing a cocktail. During this action he mumbles a lot of incomprehensible words. When he has finished he re-measures the stick along the forearm as above described. If the top of the stick falls below the tip of the finger the answer is "No"; if it goes above it, "Yes."

Another very common way of taking the omens is by means of a number of very small fruits resembling pebbles. These pebbles are put on a basket plate. The *mpiga bau* takes up a handful and discards five at a time until eventually he has less than five in his hand. He makes a note of the number left and then repeats the business a second time. The numbers two and four bring bad news; one and three bring good news. For example, Mhina goes to Kazi Moto and asks him whether or not his goat was taken by an animal. If, after the discards, one and three are left, the answer is "No". This is good news for it means the goat was stolen and there is still a chance of finding out where it is.

Before concluding this section on vocational education, I may add that the girls make dolls for themselves with clay and pieces of wood. Also they dress these dolls in pieces of cloth in imitation of the native woman's dress. You meet with some mothers who make the dolls for the very small children.

#### RELIGIOUS EDUCATION

The Mnguru native believes in one God called in Kinguru Mnungu. The Kiswaheli word for God is Mungu, and for heaven Uwingu. You may notice the ending *-ngu* in these words; likewise in *mawingu* (clouds). All refer to something heavenly. The Mnguru uses Mnungu only when talking about him apart from ceremonies. When offering sacrifices it is Mateke who is asked to accept the offering or give benefits as the case may be. In this sense, i. e. Mateke, God is represented as the Dispenser of good things. He is great and good. Shetani is the devil and in ceremonies he is called Luhoma, the opposite of Mateke. The word Pepo means spirits, who are distinguished from Mizimu, the spirits which formerly possessed bodies on this earth. The

Pepo are bad and often take possession of people. The Mizumu must not be forgotten for otherwise they may bring trouble on the *ukoo* (sib) to which the Mzimu formerly belonged. There is no heaven or hell but there is Kuzimu the place of rest of the departed. Life in Kuzimu is much better than here; the food is excellent, the chase is good and one can have *raha* (joy) there. Besides there is no worry. Most of the natives say that in Kuzimu one rests, and that is all.

It is Mnungu who puts life into human beings. It is Luhoma who is the cause of famine, sickness, etc. The Pepo is evil and when someone becomes possessed the *mganga wa pepo* must be summoned in order to drive him out. It is a most serious mistake during the *matambiko* (religious rites) to forget to mention an Mzimu and if by accident it happens a new ceremony must be gone through at a cross-roads or somewhere else lest the forgotten Mzimu be angry and bring trouble on the *ukoo*. *Hirizi* (amulets) have certain powers of warding off the evil influences of devils and spirits. Also evil influences which are the outcome of the breaking of taboos may be counteracted by the use of these amulets.

The child is told all these things by his parents. As regards his knowledge of fables and myths, he just picks it up, by hearing his elders relate stories. Dances are learned at the *ngoma* of the older people. The children imitate them and very soon become expert. Children learn about the existence of God, devils, spirits, etc., from their parents, but traditions, myths, fables, and legends are learned by hearing their elders talking about them or relating stories.

It may not be out of place here to give a short description of a pagan religious ceremony. I shall take the ceremony which is held before the planting season. It is called in Kinguru, Kizumbamnungu.

The Unguru country is divided into many small clans each with its own *mkubwa* (head-chief). It is the work of the *mkubwa* to give orders and to name the day of the *matambiko* (ceremony). When the day is named it is the business of the head of each family to see that *pombe* (beer) is made ready. On the morning of the day of the ceremony a trumpet is sounded in the village of the *mkubwa* and the head of each family, carrying a little *pombe* and corn, proceeds, with his wife and children if they wish, to the place

selected for the ceremony. This is a rule under a tree called *mkuyu*. Here a small but is prepared about one cubic metre in size. The *mkubwa* on his arrival goes on his knees in front of the hut and takes off his hat if he has one. The *wazee* (old people) follow his example and kneel around him. The rest remain standing with heads uncovered. Then begins the litany of the names of the Mzimu who were formerly the *wakubwa* of the *ukoo* now praying. The manner of reciting is as follows:

The *mkubwa* mentions a name and the rest reply: " *Kagone* ".

Mkubwa: " *Mhina* " (name of a departed one).

All: " *Kagone* " (" rest well ").

Here a little *pombe* is spilled in the hut.

Mkubwa: " *Ubaya* " (name of a departed one).

All: " *Kagone* ".

Another drop of *pombe* is poured out.

Mkubwa: " *Mganga* " (name of a departed one).

All: " *Kagone* ".

This litany continues, each Mzimu receiving a little *pombe*, until all have been named. Then the *mkubwa* formally makes known what he needs and calls upon God for the blessing of a good harvest. He says: " *Chaunga Mateke Luhoma hachikumunga* " (" We want Mateke, we do not want Luhoma " ).

When this is finished all place the corn which they have brought in the *kizumbannungu* (hut) and drink the little *pombe* which is left over. The *mkubwa* then distributes *hoza* (grass on which he has sprinkled water) to the head of each family who receiving it goes to his field and throws it into it. Afterwards all go home and drink the *pombe* which was prepared for the occasion.

The foregoing is a general ceremony, that is, it is not confined solely to members of the sib. All living on sib land may attend. In a future article I hope to give an account of the different kinds of *tambiko's* (ceremonies).

[The third and final article of the present series, on moral education, will appear in the next number of PRIMITIVE MAN.—ED.]

**THE POSITION OF WOMAN AMONG THE EASTERN CREE \***

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THE purpose of the present paper is to sketch broadly the status of woman among the Eastern Cree and to suggest two comparisons, one with the status of the Iroquois woman, and the other with the status of woman among the pre-horticultural peoples in other parts of the world who are on the same low level of material culture as are these Eastern Cree. The Cree here spoken of are those of the James Bay region of Canada studied by the writer during the summers of 1933 and 1935. We shall take up successively woman's status in economic, socio-domestic, political, and magico-religious culture.

**ECONOMIC STATUS**

The family hunting ground is the type of land ownership recognized by the Eastern Cree, but it would seem that among them, since land inheritance is ordinarily by males, the man would be considered owner rather than the woman. As, however, there is no hard and fast rule regarding residence after marriage, occasionally it happens that the daughter's husband comes to live with her group and so shares equally with a brother-in-law when the father dies. Moreover if a widow is left with no adult sons, she may administer the property until the boys come of age.

There is another factor which enters in and would seem to offset any advantage the man might have in property rights. This is the right of the woman to full disposition of everything her husband provides as well as of what she herself has gotten in the way of food supply. Once game has been killed and brought to camp, it is the absolute property of the woman. It is up to her to decide how much she will need for the use of her own family and how much shall be distributed to others. A man would never interfere in this sphere or even by the slightest hint suggest what disposition

\* Paper read at the annual meeting of the American Anthropological Association, Andover, Mass., Dec. 27, 1935. The 1933 field work among the James Bay Cree, on which the paper is partly based, was largely financed through a grant-in-aid from the Social Science Research Council.

she should make of the game. Last summer there occurred a bitter quarrel over the disposition of some fish,—but it was entirely a woman's affair. An old woman was sharing out some fish that her husband had caught. She requested one of her daughters-in-law to carry the allotted portion to another daughter-in-law. The latter was dissatisfied with what was sent and returned the gift. She was jealous because she thought the old woman was allowing the other daughter-in-law to share out the old man's catch and assumed that she had kept the better portions for herself.

The status of the individual woman in the community to no small extent depends on her judgment and generosity in sharing out to others. She has free disposal of the products of the territory at her command so it would appear to matter little whether or not she be the individual owner of the territory. In this respect she would seem to have equal rights with her sister of such a horticultural group as the Iroquois, who are usually described as a primitive society in which the position of woman is signally superior. The superiority of the Iroquois woman in the economic field, at least, rests in her ownership of property and in her being absolute mistress of the products of garden and field. The Iroquois depended to some extent on hunting as well as horticulture and Lafitau states regarding the Huron and Iroquois that the wife acquires the proceeds of the hunt and that her cabin benefits.

Regarding ownership of "movables" or personal property as distinct from ownership of land, the Cree woman has equal rights with the man. Her right to her own property is clearly recognized. The money or goods she receives in payment of personal service is hers. Very often, it is true, it is expended to meet the needs of the family and her husband shares in the benefits, but it is not his place to suggest how the money should be spent, nor would he ever think of appropriating it as his own.

Division of labor between the sexes seems equitable. As is general in primitive cultures the masculine duties lie in the fields where greater physical strength is needed, such as the hunting of big game, and the women are concerned with the comparatively lighter but more time-consuming duties of domestic work. But we do not find among the Cree the hard and fast line separating the duties of each, as is recorded for so many other primitive peoples. Men do not lose caste, so to speak, if they assist in what

is generally considered woman's work. It is not uncommon at present to see a man bringing in firewood, or water, or even carrying a baby on a cradleboard and looking after the children when his wife is sick or engaged in other duties. It may be that this kind of thing is of more frequent occurrence now than it was formerly. The government doctor at Moosonee tells me that it is only recently that men in general have shown willingness to help in the particularly womanly duties of procuring firewood and water when their wives are not well. But I have many instances related to me by the very old women who, while they decry the "softness" of the modern woman, in accounts of specific individuals have given me incidentally information on assistance rendered by men in tasks ordinarily falling to the women. In these accounts I have come across various instances of men fetching wood, carrying and caring for the children, and in one case of a man who used to sing the lullabies to put the children to sleep.

Moreover we have many indications that women occasionally take over duties of men. It is usual in the bush in winter time for the man to walk in front and break the trail,—the more difficult task,—and the woman follows behind drawing the toboggan. This procedure is sometimes reversed as in the case of one woman I know. There are several old women at Moose at present who have the reputation of having been excellent hunters in the old days. They were forced by circumstances to take over these duties, on account of either illness and death of their male relatives or else of just plain incompetence of the men at hunting (so the women tell me, though I have never heard a man admit it).

The division of labor between the sexes would seem therefore to depend much on personal ability and commonsense adjustment to circumstances, far from entirely on institutionalization.

#### SOCIO-DOMESTIC STATUS

In the social field, men ostensibly look down on women and consider that their affairs are trivial and not worthy of a man's attention. When I first went among the Cree I noticed the reluctance of a very good male interpreter to work with me. Later I realized what a ridiculous figure he would have appeared in the eyes of his fellowmen, going around visiting with a woman and having to interpret what they considered old women's stories

and gossip. This attitude is apparently accepted by the women for they do not talk so freely when men are within earshot as they do when alone.

As a rule wives are well treated, though there are exceptions. The father is looked upon as head of the family, but there are cases too of henpecked husbands. The rearing of children is the woman's province and the father rarely interferes. Even where wives are ill treated, I have never caught the note that women are considered in even the remotest sense the property of their husbands. Marriage by purchase is unknown and while presents may be exchanged this is exceptional. Married women are usually quite free to come and go as they please. Their household duties are onerous but they find time to visit back and forth. There is no formality about divorce. The woman can leave as readily as can the man.

Polygyny was practised until quite recent times, but in actuality the form of marriage may be described as having been prevalent monogamy. In the old days a man might, and sometimes did, marry two or three sisters, but the obligatory sororate was not an institution. Although the younger women, who have had no experience with socially recognized polygyny, do not think much of the idea, the older ones even today agree that it was a good thing and do not consider it to have been in any sense degrading.

#### POLITICAL STATUS

Political culture among the Cree is rudimentary and is practically reduced almost to a family affair. And as we have given indications above, in the family the status of woman depends more on ability and personality. There is almost nothing in the way of political institutions in which either the man or the woman can participate.

#### MAGICO-RELIGIOUS STATUS

In magico-religious activity we find little in the way of organization. The Cree believe in a Supreme Being and in some other beings, but there is no real ritual. There are no magico-religious societies for either men or women. As for the remainder of magico-religious activities among the Cree, some women as well as some men have powagans, or guardian spirits. It is true, how-

ever, that the men are the shamans and the curing of diseases caused by witchcraft is one of their important functions. But many herb and other non-magical remedies are in use, and women know more about these than men know. Magic is practised chiefly in hunting observances and so would fall more within the province of the man. Still the women know and practise some of the minor types of divination. Their dreams are considered of equal importance with their husbands' even in hunting success. As regards food taboos the women get rather the worst of it. Of a number of animals, the parts considered as the greatest delicacy are usually reserved to the men. In general it may be said that women have a knowledge of or participate in everything of a magico-religious nature. They are not "kept in the dark".

To sum up. In the economic field the Cree woman's status is fairly equal to that of the man, in that woman has free disposal of food products, she herself contributes to the food supply and owns personal property. The division of labor is equitable. In the socio-domestic field, the position compares favorably with that of man. Personality and individual ability count just as much for the one as for the other. In the magico-religious field the status of woman is fair, although woman does not figure so prominently in these activities as does man.

#### TWO COMPARISONS

Before concluding this brief sketch of woman's position in Eastern Cree culture, I wish to add two short notes by way of comparison, first with woman's position in Iroquoian culture, and secondly with her position in the lower nomad marginal cultures of other parts of the world.

First, the Cree woman's status as compared with that of the Iroquois woman. In most discussions of woman's status, that of the Iroquois woman is singled out as being exceptionally high. The cultural facts bearing upon this assumed Iroquoian female superiority boil down to the following: in the economic field, assumed female ownership of garden plots and exclusive rights to the products thereof,—largely paralleled by the Cree woman's rights to disposal of game once it has been brought to the lodge; in the socio-domestic field, woman's decisive voice in marriage arrangements—paralleled by the Cree mother's very important

rôle in the same; in the political field, the women's rights in selection of the chief (but only within her own family line) and in his recall, and rather indirect representation to the Council through a man of their views on peace and war—rights accruing in the main to neither man or woman among the chieftless and warless Cree; in the magico-religious field, participation in ritual and membership in curing societies—prerogatives of little relative importance among the Cree who lack curing or other societies and who have almost no traces of ritualism. Nowhere, to my knowledge, is there in our Iroquoian sources detailed information of other phases of culture throwing any significant light on the status of the Iroquoian woman. All in all, the judgment may be ventured that the status of the Iroquois woman was little if any better than it is among the Eastern Cree.

Secondly, and finally, the Cree woman's status as compared with woman's status among the lower nomad marginal peoples in other parts of the world. Our accumulating evidence seems to justify the conclusion that in general among these peoples, as among the Cree, woman's status is fairly high, with the possible exception of the Australians. I should like to suggest as the chief factor or factors accounting therefor: first, the relative absence of institutionalization in these simple cultures, in respect to woman's status as well as in nearly all other respects; secondly, the seemingly related fact, that in these simple cultures the community or political unit is a very small one consisting mostly of the single family or very close kin, and that in such a small group bound together by blood and marriage ties, personality is the major thing that determines status, whereas in larger units of more developed or complex culture status depends, as for that matter it did among the Iroquois, much more upon institutionalization.

#### TENTH ANNUAL MEETING OF THE CONFERENCE

THE Tenth Annual Meeting of the Catholic Anthropological Conference was held on Tuesday, April 23, 1935, at the Catholic University of America, Washington, D. C. The morning and afternoon sessions were presided over by the president, Rev. Dr. J. B. Tnelly, S.S.

The topic of the day's symposium was " Magic ". The following papers were read: Miss Regina Flannery, " Magic among the Indians of the Atlantic Seaboard "; Rev. John M. Cooper, " Magic and Science "; Rev. Dr. Aloysius K. Ziegler, " Geomancy "; Dr. John R. Swanton, " Some of the Mental Processes Involved in Magic ".

The Secretary-Treasurer reported that the Conference finances had been helped appreciably during the year through a grant of \$1,001.94 from the Charles C. and Grace E. Lastner Fund, a grant which had made possible since our last meeting the issuance of " The Mayawayaw Ritual, II, Marriage and Marriage Ritual ", by Rev. Francis Lambrecht, C.I.C.M. (Publ. Cath. Anthropol. Conf., March, 1935, v. 4, no. 2, pp. 169-325), and the starting of a reserve fund of \$500.00. From the financial standpoint no difficulty is anticipated in continuing issuance of *PRIMITIVE MAN*. We are however faced by serious financial problems in issuing the larger and more expensive technical Publications. We have on hand an abundant supply—for more than 1,000 printed pages—of original manuscript material of the highest technical excellence. Publication of this material is being held up by lack of finances. A publication fund of \$5,000 would establish this key work of the Conference on a stable basis for some years to come, at the rate of publication, about 150 to 200 pages a year, which is our goal.

At the afternoon business session the following officers were elected: Honorary President, Most Rev. James H. Ryan, D.D.; President, Rev. Dr. J. B. Tennenly, S.S.; Vice-President, Rev. Leopold Tibesar, M.M.; Secretary-Treasurer, Rev. John M. Cooper; Executive Board: Rev. Francis Lambrecht, C.I.C.M., Rev. Dr. Michael A. Mathis, C.S.C., Rt. Rev. Msgr. John J. Wolfe, to 1936; Rev. Berard Haile, O.F.M., Dr. Anna Dengel, Rev. Francis P. LeBuffe, S.J., to 1937; Sister Rose de Lima, Rev. J. J. Williams, S.J., Brother Gerald Schnepf, to 1938; Assistant Editor, Miss Regina Flannery.

It was voted that the topic of the symposium to be discussed at the next annual meeting as well as the place of the meeting be left to the discretion of the Secretary.

[In accordance with this resolution and after consultation with officers and members, the invitation hospitably extended by Rev. Aloysius J. Hogan, S.J., President of Fordham University, to

meet at Fordham University, New York City, on Tuesday of Easter Week, April 14, 1936, has been gratefully accepted. The topic of the symposium "Anthropological Data Bearing upon the Natural Moral Law" will, it is hoped, appeal to those interested in theology, philosophy and ethics as well as to those interested in cultural anthropology.]

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